4: Sahagún M-5 (1529-1590) 1952 NU7 Astec NU7

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Seventh Chapter, in which it is told how the chiefs and noblemen left their children there at the priests' house, and what manner of customs were observed at the place called the priests' house.

Chiefs, noblemen, and others besides who were well born, these same took their sons, and promised them, to the priests' house; and also any others [did so] who wished it.[1]

All because priests—the noblemen because the place of rearing in the priests' house, the school, the place of instruction, [was] a place of chastity, a place of reverence, of reflection, of prudence, of virtue, of righteousness. For then [there was] no filth nor vice, nothing blamable in the lives of the priests [and] in the training [given in] the priests' house.[2]

A chief, nobleman, lord, or anyone who was rich, when such vowed to bring his sons [to the priests' house], prepared drink and food. He summoned and assembled the priests, and invited the old priests, and gathered those who were well born.[3] The old men made an entreaty; the old ones besought the priests, and said to them:

"Our lords, priests, you have been pleased to bring yourselves here; you have taken your noble feet [through various places]. Perchance straw or grass you have somewhere touched with your feet; perchance in some place you may have injured or knocked something against your revered feet.

"Our lord hath placed you here. You must know and hear, verily, [that] now our lord, savior and protector of all, hath given one [who is as] a jewel, a quetzal feather.

"We have dreamed; we have quickly arisen. Now, what will the boy, [this] small child, be? Surely we shall not offer him a spindle and a batten. For he is your chattel, your charge. We now pray to the lord Tepilzoin, Quetzalcoatl,[4] to him who is feathered in

Injc chicome capitulo: vncan motenoa, yn qeoja tlatoque, pipiltin quimôcaoaia, inpilhoan yn vmpa calmecac, yoan in quenamj tlamanjtiliztli, ynjc tlamanja in vmpa motenoa calmecac.

In tlatoque in pipilti, yoan in oc cequjntin vel nanti, vel tati, çan ien vmpa in quimaquja in qujnnetoltia in jnpilhoan, yn calmecac: yoan in oc cequjntin in-aquja quinequi,

muchintin tlamacazque muchioa in pipilti ypampa, in nenalilooian calmecac, in tenonotzaloia, in teixcaltilcian, chipoioca nemoouiil, nectiiicicoloia, nêmachoia iztlamachoia, qualtioaia, icctioaia: çan njmâ hatzoio, hatzubio, atle iniaioca in tlamacazque innemiliz, yn calmecac neoapaoaliztli,

Jn tlatoanj, pilli, tecutli, yn anoço aca mocuiltonoa in iỽc quinetoltia in caquja jnpiltzin quicencaoa yn atl, in tlaqualli, qujnnoeza qujncentlalia in tlamacazque, yoan qujnpotza in quaquacujlti, yoã qujncentlalia yn nanti, yn tati, in vevetque, tlatlaclauhtia in vevetlaca, qujntlatlauhtia in tlamacazque quimilhuja.

Totecujooane, tlamacazquee, nican anoalmouicatiaque amocxitzin anquioalmanilique, aço tlacotl, çacatl cana oanquioalmocxinamiquilique, aço cana amocxitzin oanqujoalmocuelhuique, oanqujoalmotecujnilique;

ca njcan anechoalmotlalilia in totecujo, anqujmocuilia, anqujmocaqujltia, a ca nelle, axcan ontetl cuecuel quetzalli, oqujnomacuili in totecujo, in tloque nauaque

tiemiqui, tiochichiloa, a ca nelle axcan tle onier, in piltôtli, in conetontli: cujx malacatl, tzotzopaztli, aticmacazque, ca amaxcatzin, ca amotlaxquitzin, yn axcan ivicctzinco tiquitoa in tlacatl in topiltzin in Quetzalcoatl, in tlilpotôqui, calaquiz in calmecac, in

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1. Torquemada, op. cit., p. 32, says they were taken by the schoolmaster at the age of four. Clavigero, op. cit., pp. 198, 200, says the age for those entering both the schoolmaster and the telpochcalli was fifteen.

2. Training and standards of conduct were much more rigorous in the schoolmaster than in the telpochcalli. Cf. Cruz, op. cit., p. 54.

Cruz (ibid., pp. 52) points out that all learning was in priestly hands—science, star lore (magic, science, time-reckoning), the calendar (prediction of the future, astrology), mythology, history, hieroglyphic writing, law. These bodies of knowledge may indicate a curriculum for the calmecac. Priests also participated in the wars and were the formal educators.

3. To enroll, yn anõ: an alternative rendering could be "those with fathers and mothers." Siméon (Diccion Náuatl, p. 347), translates "Le genre Verbindungen und Aufeinander folgen (und) Wort."

4. Quetzalcoatl was patron of the schools and the education of priests and noblemen (Cruz, op. cit., p. 28).

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

871 These houses of education were under the
868 special direction of experienced men, called therefore "Speakers
875 of the Youth" ("telpuchtlatoca") and "elder brothers" ("teachcauhtin,") in another capacity. They had not only to provide for the physical training of their pupils, but also for their intellectual development, as far as the state of knowledge permitted.[99] Such places of training were called also "the place where I grow" ("nezcaltiloyan"), or "the place where I learn" ("nemachtiloyan.")[100] It is not true that the youth were constrained
871 868 to a permanent, almost monastic residence in such houses; but while there they improved in common certain special plots of land, in all likelihood the so-called "temple-tracts," out of which the daily wants of worship were supplied.[101] In connection with this mode of education, we have to consider here an objection which cannot fail to be raised against our views.

565 It is frequently given out as a fact, that besides the "Houses
871 of the Youth" mentioned, there was a *special* place of education for the children of "*noblemen*" and this is adduced as a proof of

made (Lib. IX, cap. XII, pp. 185 and 186; Lib. XIII, cap. XXVIII, XXIX and XXX) and others.

[99] "*Art of War*" (pp. 101, 119 and 120). *Mendieta* (Lib. II, cap. XXIV, pp. 124 and 125): "Los otros se criaban como en capitanias, porque en cada barrio, habia un capitan de ellos, llamado telpuchtlato, que quiere decir, guarda ó capitan de los mancebos." *Torquemada* (Lib. IX, cap. XII, p. 185): "y tenian un Rector, que los regia, y governaba, que se llamaba Telpochtlato, que quiere decir, Guarda. ó Caudillo de los Mancebos, el qual Telpochtlato tenia gran cuidado de doctrinarlos. y enseñarles, en buenas costumbres." *Sahagun* (Lib. III, cap. V, p. 269): "y si era ya hombre valiente y diestro, elegianle para regir á todos los mancebos, y para castigarlos, y entonces se llamba Telpuchtlato." (Lib. VIII, cap. XIII, p. 261): "Tambien daban de comer á los que criaban los mancebos que se llaman telpuchtlatos, . . ." (Cap. XVII, p. 268): "en este lugar se juntaban los maestros de los mancebos que se llamaban tlachcauan. y telpuchtlatoques . . ." (Also Cap. XXXVIII, p. 311). *Velascurt* (Part II, Trat. III, cap. VI, p. 451): "y un rector que llamaban Telpochtlato, el que habia y gobierna á los mancebos." *Codex Mendoza* (Vol. I of Kingsborough plates 62 and 63).

Sahagun usually calls the "achcauhtli," "alguazilos," or executors of justice. But above we see that he calls the "tlachcauan," also "masters of the youth." Both names are corruptions of "teachcauhtlin." *Tezozomoc* (Cap. XXXVIII, p. 60) calls the "Achcacauhtin, mayorales de armas y de doctrina y de ejemplo." (Cap. LVII, p. 96): "Tras ellos vinieron los que llaman Achcauhtin, señores de los varrios, y maestros de mancebos." (Cap. LXXI, p. 121): "mayorales y ministros, y los hicieron juntar como escuelas en cada un varrio que llamaban telpochcalli." (Cap. LXXXVIII, p. 134): "Los mancebos iban cada dia á los varrios al egercicio de las armas á la escuela de armas telpochcalco, adonde los enseñaban con valerosos ánimos, y las maneras de combatir." Finally *Clavigero* (Lib. VII, cap. II, p. 482) refers also to the 53d picture of the Mendoza Codex, representing a boy of fifteen years, who is turned over to an "achcauhtli, or officer," to be instructed in the art of war.

[100] *Molina* (*Vocabulario* II, pp. 66 and 72). *P. Ignacio de Paredes* ("*Doctrina Breve conforme al Catecismo Mexicano*," Reprint of 1909).

[101] *Sahagun* (Lib. III, cap. V, p. 269) says that, whereas they slept at home, that is, at the "house of youth," they ate with their families ("aunque comian en sus casas propias").